



ILM COURSES:

AQĪDAH

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

LESSON 1

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INTRODUCTION

We will be going through *ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتْهَا* by Muhammad bin Abdul-Wahhab.

Aqīdah comes from the word *عَقْدٌ* which is a knot and alludes to something being firm.

عقيدة اصطلاحاً: الإعتقاد الجازم في القلب

Aqīdah technically: The firm belief in the heart.

It is the firm belief a Muslim has.

In the Qurān within the stories of the Prophets the first thing Allah mentions is that there is nothing worthy of worship besides Allah.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ -

23:23

And We had certainly sent Noah to his people, and he said, "O my people, worship Allah ; you have no deity other than Him; then will you not fear Him?"

وَالِىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَعْرِضُوهُ ۗ ثُمَّ تَوَبُّوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ - 11:61

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask

forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

All the Prophets came with the same message and they started off by teaching people Aqīdah and Tawhīd.

This shows that any Da'wah that is not to the Tawhīd of Allah and to refute Shirk then it is in opposition to the Da'wah of the Prophets.

This kind of Da'wah will never be successful and will not build a strong community of Muslims.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ
وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ -

16:36

And We certainly sent into every nation a messenger; [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

Therefore learning Aqīdah is the most important thing for a Muslim to learn.

Since the author wrote this book it has been widespread among Muslims because it contains Tawhid of Allah for a beginner.

A Muslim should not be ignorant of the information in this book.

The theme of this book is the 3 questions you will be asked in the grave which are:

1. Who is your Lord?
2. What is your religion?
3. Who is this man {Muhammad ﷺ}?

This book tells you the answers to these three questions.

Imam Ahmad narrated that the last question will be: How did you know this?

It is because you answer the 3 questions that the 4th will be asked but it is not 4 questions.

INTRODUCTION OF THE BOOK

He starts the book of with Basmalah which is a Sunnah of the Prophet ﷺ. He ﷺ would begin his letters to kings with the Basmalah.

The author makes Dua which alludes to the mercy between a teacher and his students.

The relationship between a teacher and student should be of mercy.

Scholars would narrate the Hadith of mercy as the first thing they narrate to their students.

حديث: حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي قَابُوسَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ أَرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ الرَّحْمُ شُجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ " {الترمذي}

Abdullah bin 'Amr narrated that the Messenger of Allah said: "The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him." {At-Tirmidhi}

The obligation here is individual obligation فَرَضَ عَيْنٍ. It is not permissible for any muslim to be ignorant of these matters.

1. Knowledge - You must know Allah and his messenger and his religion with its evidences.

This does not mean every person must know the evidence to everything. It is sufficient to know that there is an evidence present.

2. Act upon Knowledge

3. Da'wah

This means you call to the people around you such as family and friends.

Da'wah is obligatory according to your capacity.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ " .
{البخاري}

Narrated `Abdullah bin `Amr: The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

And warn, [O Muhammad], your closest kindred.

The condition of this Da'wah is that you have knowledge.

Ignorance is spread by people of ignorance doing Da'wah.

Umar (r) wanted to go to a land but there was a plague and he did not know the ruling. So he gathered all the people of Badr to ask them.

This is the Umar (r) who Ibn Masūd said about him: When he died 9/10th of knowledge went with him.

The best thing for a person to say is: لَا أَدْرِي meaning I don't know.

Some say: لَا أَدْرِي نِصْفُ الْعِلْمِ. I don't know is half of knowledge.

There is a Hadith that there will come a time when people will travel on camels for knowledge and will not find anyone more knowledgable than a man in Madinah.

Abdur-Razzaq A-Sanāni said this is Imam Mālik.

Imam Mālik was asked 4 questions and said لَا أَدْرِي for 36 of those questions. The man said: What should I say to my people. He said: Say to them Imam Malik does not know.

4. Patience upon the hardship of Da'wah.

The evidences for these 4 points is in Surah Asr.

وَالْعَصْرِ - 103:1 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - 103:2 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ - 103:3

By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

الإنسان means all of mankind.

It is an obligation upon you not to be in loss therefore you must have these characteristics.

Imam Shafiee is one of the 4 Imams whose school of thought in Fiqh is followed. He died 204 Hijri.

He was a student of Imam Malik and had memorised his Imam Malik's book of Hadith **مُوطَأً**.

Imam Shafiee said: This Surah is enough of a proof for a guideline to be saved.

Imam Bukhari has a chapter called: Knowledge before speech and action.

He began with knowledge first which shows it must be precede speech and actions. Otherwise we may fall into innovations.

Muhammad bin Abdul-Wahhab was born at a time when the people in the Arabian Peninsula were committing Shirk, by basing their religion on what their fathers did instead of evidences.



Here the author begins speaking about Tawhīd.

1. The first obligatory thing you must know is the obligation of obeying the Prophet ﷺ.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا - 73:15

Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

This shows that when a messenger is sent we must obey him and if we do so we will get Jannah.

Obedience of the messenger means obeying Allah.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا - 4:80

He who obeys the Messenger has obeyed Allah ; but those who turn away - We have not sent you over them as a guardian.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا - 4:59

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

The Prophet ﷺ must be obeyed generally in everything whereas leaders are only obeyed if it is a command that does not go against Allah and his messenger ﷺ.

Sahl bin Hunayth would say: Accuse your own opinions, If you saw me the day of Abi Jandal, if I was able to reject the Prophets commands I would have done so but obeying Allah and his messenger ﷺ was better for us.

2. Shirk with anything besides Allah is the same no matter what it is with.

Allah will place the people of Shirk in the hellfire.

Dua is two types in the Quran and Sunnah:

- A. دعاء العبادة Dua that worship is intended with.
- B. دعاء المسألة Dua to ask for something.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا - 72:18

And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.

In this verse both types are intended.

3. بيان وجوب البرائة من المشركين Clarification of the obligation of freeing yourself from the people of Shirk.

We must be free from the people of Shirk no matter who they are.

مُؤَالَاة (Muwālāt) is to love someone and give victory to them because of their religion.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - 19:88 لَقَدْ جِئْتُمْ شَيْئًا إِدًّا - 19:89 تَكَادُ السَّمَاوَاتُ
يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا - 19:90

And they say, "The Most Merciful has taken [for Himself] a son." You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation.

How can you love someone's religion when Shirk is an insult to Allah?

There are two types of love:

Natural Love: This is the love you have for a disbelieving parent or a Jewish wife.

Love for the religion: You must hate and despise their religion.